DECLARATION

Against

Wigs or Perwigs.

Phil. 3. 3. *Jer.* 22. 24.

Wig no Word, [*Peri*] in composition signifies [*about*] as well as [*excellent cut*, *Peri-Wig*.] [Excellency,] as well as [about.]

SEveral Testimonies having been given by Friends against Pride in Apparel relating to Women; 'tis considerable whether Women being reflected on may not reasonably reflect on Men, their artificial frizled Hair; for Womens Hairs on Mens Heads swarm like one of *Egypts* Plagues, and creep in too much upon and among Christians. And a *Nehemiah* is desirable, that might pluck off this strange Hair of strange Women lusted after, *Nehem.* 13. 25. And the *Heathen* may rise up against us, for an Ambassador coming before a Senate with false Hair, a Grave Senator said, *What greater sign is to be had of a man whose very Locks do lye?* And if upon necessity the Locks of any amongst us do lye, 'tis fit they should lie to purpose, viz. so as not to be discerned from native Locks: for to seek to deceive, so as to be perceived, argues as much want of Wit as of Sincerity; and a want of an endeavour in it not to be perceived, argues a want of Humility and Moderation.

Isocrates, a Famous, Wise, Virtuous *Grecian*, seeing his Neighbour wear his Hair of another colour than Natural, because in Fashion, gave this ironical excuse for him, *viz. That it was lest any should ask Counsel of him*; intimating that none should seek Wisdom in so Fantastical a Head.

Philip King of *Macedon*, put a Courtier of his out of his Office, because he wore Hair of another colour than Natural; saying, *He would make known to the Publick, that was treacherous to his own Hairs.*

And

and the Emperour *Titus* thrust one form him, because he smelt of Perfume, saying, *He had rather he had smelt of Garlick*; and denied him his Suit.

Plato, in the Tyrant *Dionysius*'s Court, said, *He would not wear Womens Attire.* Then,

What wonder Women wear Gay Gold and Pearls,
When Men Religious wear Gold Locks of Girles?
Should Christian Guides affect a Whorish Guise,
Which Heathen tempt by Tyrans did despise?

I have read in our Chronicles (I think it was about the twelfth Age) that the Clergy wore Periwigs of a light Colour, as our Priests and others do now; though I have heard that of late the Bishop of *Exeter*, censur'd his Priests, in his Visitation, for wearing them.

The Physician is but a course Covering, as if wearing of Gold and shaving of Heads were Wholesome: This pretence for Pride, is no better than that which is for Drunkenness and Whoredom; for they will say, *'Tis Physick to be Drunk once a Month: And* Oxford *Scholars had half a Crown a Month allow'd to go to a Whore*, ad purgandos renes. But the *Protestants* of *Bohemia* disputing at the Council of *Basil*, about Fifty Days on Four Questions, one of them was, *That no Sin should be Tolerated to prevent a greater*: Then much less to prevent a bodily Infirmity, which may be done by other lawful means, and not by working Confusion in wearing Womens Coverings, *Deut.* 22. 5. 1 *Cor.* 11. 15. Some say, *Shaving is to prevent the Pox*; Small honour to Wig-wearers to incur such a suspition of it, or of any Infirmity or Defect. If Heat cause Head-ach, sure a Wig under a Hat is not a means to cure it. The Prophet *Elisha* likely had neither, when *Bethel* Boys cried, *A bald Head.* Polling of Heads came first in Fashion, by occasion of the Emperor *Charles* the Fifth, his being troubled with the Head-ach; whose Example all his Court followed, and all *Europe* theirs; (see ye the force of Example, and the abuse of it) yet they wore no Wigs: Insomuch, that a Ruffian with long Hair, meeting Earl *Cromwell*, and excusing himself that he had a Vow for it, the Earl told him, *He should lye in Prison till 'twas ended.* One would think, that they that have for wearing Wigs the most excuse, should have most care to stop the abuse coming by Example, that it may not produce the taking of an Ell, through the allowance of an Inch; and that they should stir up Sober, Virtuous People to take notice how far they that wear them are necessitated thereto; and if so, what Modesty they used therein. This

as cold Water to dash them, expects something a coming hotter than a Crisping-Iron to burn them.

John Mullinar, a Friend about *Northampton*, a *Wig-Maker*, left off his Trade, and was made to burn one in his Prentices sight, and Print against it. *John Hall*, a Gentleman of *Northumberland*, being Convinced, sitting it a Meeting, was shaken by the Lords Power, pluck'd off, and threw down his Wig; so 'tis considerable whether care may not be taken, that conceited counterfit *Calvinists* may not continue amongst us, nor that any of the People of God make themselves bald for Pride now, as they did of old for Sorrow, *Levit.* 21. 5. Calvinists bald.

Objection, *Wigs may be worn not only for Use, but Ornament.*

Answer, It appears very opposit to the Apostles Doctrin, and also their Practice; for not only the Apostle *James*, *James* 2. 2. reproves respect to gay Cloathing in general, (and is not Gay Cloathing to gain Respect, as Modest is to avoid Contempt) but also in particular, the Apostles *Peter* and *Paul* forbad ornament of platted Hair, (as ours translate, Crisped or Curled as others) and the Ancients write, that they both had *Bald-Heads*; and if they should have covered them with Womens Hair, would they not have retorted, *Was that the Cause*, Peter *and* Paul, *that you had us leave off our Locks, that you, and such like, might get them your selves, to make Peri-wigs of?* Can any Christian believe, that *Peter* and *Paul* would run into such an absurdity? who 'tis very probable, restrained Women, not Men, expresly as needless. *Solon*, a Wise, Virtuous Lawgiver, made none against Parricide, as not to be supposed. It was a shame then, for Men to have long Hair naturally like Women, among the *Greeks* and *Romans* too: For *Julius Cæsar*, as I remember, was by his Foes called scornfully [*Puer comatus*] *Long hair'd Lad, viz.* in effect, *a Lass*. Was it then likely they would wear long Wigs of Lasses Hair for an Ornament? *Woodland* a Martyr, a Deacon, taunted by a Persecuting Bishop (for his Rock'd Hole) saying, *He was deck'd like a Deacon*, answered, *More like a Deacon, then thou like an Apostle*. True, For if Deacons Wives must be Grave and Sober, and their Ornament not outward but inward, much rather the Deacons, and then much more Bishops. And most Apostles, whom Christ sent forth with Sandals, a single Coat, *&c. Math.* 10. 10. whose Examples the famousest Primitive Christians followed. *Origen* went in a plain Coat, bare Footed, and that too before the Emperor, who yet admired his Majesty. *Tertullian* left off the Gown, and took

1 Pet. 3. 3. 1 Tim. 2. 9. Vulger tortis. Lucian, Clemens, Chrysostom.

Christian Cloak, for which he wrote a Book. *Basilius Clemens* wore a White Coat, and writes in defence thereof. So did *John Huss* the Martyr, the eminentest Preacher in *Bohemia*, and bequeathed his White Coat to one, his Gray Coat to an another; not his White Wig to one, his Brown Wig to another. He suffered for opposing Preachers Pride.

It remains to shew, That 'tis not an Ornament, but a Deformity, more than that it would Cover, as it is not in Fashion would appear, even to the simple natural Eye. The *Americans* seeing an *European* take off his Wig, cryed he had two Heads. And there apt to affright a Child resolved to it, like the horrid and hideous Head of a Snake-hair-twisted *Gorgon*, or crested *Bellona*; as *Homer* says *Hector* did his Son with his *Horse-crowned Helmet*. And who can refrain to fall into a Poetical Vein, and Paint it out in such sad Colours, that it may look as ugly as it doth: for a glorying in a Shame, as an Ornament, happens a Pen to describe it to make it appear as it is. *Difficile est satyram non scribere.*

Metamorphosis.

The manner of this Age unmannerly
Is, Man unmanning, Women Hair to buy,
Dog Poles and *Tobies* Dame *Fame* Knights to be,
Stock-Coat and Petticoat Breech their Livery.
Scarce Man-like Fac'd, though Woman-like in Hair,
As sling-tail'd Locusts in the Vision were,
As of *Hyena's* kind, *Hermaphrodites*,
Or as abus'd *Italian Castrates*,
And like unto the *Phrygian Ganymede*,
Or as *Tiresias* Femaliz'd indeed,
Or one that (sith he would a Woman be)
Put Period to *Assyrian* Monarchy.
Hair in a Night turn'd new, of Old 'twas said,
An Old Man Young, a Boy a Girle was made,
Elders so now transformed to Girles appear,
And Girles to Boys by their short cartail'd Hair;
By Bulls some seem 'ith' twilight turn'd to Owls,
As Antique *Harpyes* or some new Night Fowles,
As charming Sirens (bate their ugly Hair),
Having their Arms, Necks, Breasts, Backs, Shoulders bare,
Nay for their Knights rich Garters some prepare,

Richard Richardson.

THE END.

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